

M 1945

Saturday, October 17, 1970

Barn

Lunch & Coffee

LUNCH

MR. NYLAND: Have I ever said that on Saturday, when we have lunch, that I'm glad that you're here and that you're quite welcome? Every once in a while I've felt that perhaps I should be, early in the morning also, present to your meeting when you talk about assignments of work, what you're going to do, and then kind of putting in my little weight and saying, "Now don't forget you're here for a purpose. You have to Work, Work, Work on yourself." I don't want to do that. I think that the Barn in itself, the fact that you are here with many people, that you can be sensitive enough to settle it for yourself and your own conscience and your own sensitivity.

The education for a person is that he starts to grow up in the development of an inner life and not simply takes things as they appear to be and live constantly on the surface or every once in a while dips down a little deeper, touches a little bit of his solar plexus, of his heart, and appears again and keeps on swimming with his head just above water.

The sensitivity for a person of course depends on his wish to be

open to have certain things take place in him. When he is satisfied, he will not be interested. When he is not satisfied, he may not even know what to do about it. You could even take the cold wind as an opportunity. Simply brace yourself against that what is obviously from Mother Nature. Realize then that you have to brace yourself against what is obviously your own nature, the way you have grown up and what then, every once in a while, comes to the foreground as habit or the way you behave unconsciously or the way you think it is right, without having any particular reason for considering the rightness. The opportunities that are here are so obvious, no one has to point them out to you.

When you work, when you start, and again after this lunch you go back - you know, once in a while I say "take off fifteen minutes". It's for a purpose, during the fifteen minutes to come to yourself and to see what you are and with what you are going to work and, as it were, to become acquainted again with your own machinery. And then have, with this, a certain relationship, that you want that machinery to produce a product, a result for yourself, using the machinery for the building up of that product to the extent of your knowledge and whatever your dexterity is.

It is such a simple matter really to live, because it goes on quite easily, even without you, in a habitual way. You take hold of it at certain times. It is still on the surface. Then one in--one's interest wants to mix with that a little bit of your inner life, and in your regular manifestations you introduce something a little different and a little deeper. Again and again you must do this in order to become familiar with your inner life as your own, your own sensitivity, your own desires for wishing to grow, for finding out what you are and what you actually would like to accomplish and what perhaps even the Lord will allow you to become

on Earth.

The definition of a man is always within yourself. And every once in a while it is as if you take a little bit of piece of paper out of your pocketbook and you look at it, and it gives a definition of what you think a man ought to be - a man in your conditions, in your relationships, not neglecting the different factors that will affect you and will continue to affect you until you have eaten them and digested and then, within yourself, have accomplished the formation of a foundation within. With that kind of foundation, you come to the Barn in the morning on Saturday. With that, you have a desire to try to utilize the day to the best of your knowledge. And then, you might say, you're on your own and you become the master of your own conscience.

There is a judgment in your consciousness. The balance is held by your conscience. You try to see if there is a possibility of cheating. You will do that. And that what is held--holding your conscience as two scales has to be quite honest because also you are that. You are the judge and the jury and you still are the accused in front of your consciousness and your conscience. But when there is a reality of understanding between the two, you cannot get away with any kind of a crime against yourself.

Every once in a while you will know that I talk a little theoretically. It is not actually the purpose that you understand; like last night, the second part, when I talked quite in detail about the relationships between feeling and mind and what actually should be the relationship - I do not expect you to understand it. You hear it. You have an impression. When, later on - and I take it now over several years - when, later on, you feel need of certain things that you perhaps recall or perhaps that here and

there you have made a note of, you remember then a certain evening or a certain event or a certain condition in which you were, and that then perhaps you may be reminded that such a little interpretation or a listening to that kind of a conversation we had might be of help. I hope then that you will be able to obtain it and sit down and listen quietly.

There's a great deal of information that is available. It's an accumulation of a little bit of a library. And you can have a card to the library. You can come in and then you can sign up, you might say, for a tape, becoming responsible so that you will return it. And if you don't return it - and I mean by that, if that what you take as a tape and when you listen to it and don't extract from it enough because your interest is not good enough - you have a payment to make to the Barn.

A payment to the Barn is a payment to your own conscience. Whenever you can understand that there is relationship between the group as a whole having a conscience as a whole, of which the Barn is to some extent a symbol, and yourself having a consciousness and a conscience within you, that the requirements for the understanding of the three forces within yourself, every once in a while shifting in degree and sometimes even in name, that it is up to you to see that you keep in equilibrium. And the utilization of the material which exists outside of you, when you want to use it and you don't use it correctly, you must make a payment to yourself, to be reminded that it is really necessary for a man to start with his growing wish as early as he can, and particularly emphasizes the necessity of an equilibrium between your outer and your inner life. Your outer life, to link it up with last night, is full of quantity; your inner life is filled with quality.

I hope you have a good afternoon. We will play a little bit of

Gurdjieffian music and I hope you can listen to it relaxedly. Let it penetrate and try to find for yourself, in your state, that it might give you something that could be useful even for this afternoon; that perhaps sometimes sounds are recorded in your heart; and that sometimes, when you are in a good state, your heart can all of a sudden start to vibrate and that not only it affects the condition of your body, but as a memory in your mind, reproduces the condition in which you have listened to such music. And the effect is remembered of how then it was taken in by you.

So have a good afternoon.

Who is going to run the machine? Bob, will you? Who is running?

(Answer: Dick.) Dick.

To your Work this afternoon.

#### COFFEE

MR. NYLAND: So, half of the weekend is gone. For those who will be here tomorrow, you have to make up--make up your mind, make a certain decision, if today was not as good as you had hoped.

It's probably a very strange thing to know what one could expect. And it is even stranger that one keeps on thinking about the necessity of Work, because everything as far as the Earth is concerned in our ordinary life does not point in that direction at all. And Mother Nature of course doesn't want to tell. Mother Nature knows it. If one can read the language of Mother Nature; if one could have, towards the development of the Earth itself, could have towards that an understanding of what is taking place with the Earth; if one could look at the history of the

Earth instead of the history of civilizations, maybe it would be possible over many centuries to see a certain change in nature itself. And it would look and it would amount to an understanding of a striving force on the part of Mother Nature to get out of its own place and to move up one notch - to look at civilizations that way, because civilizations are expressions of mankind, to see if there is a certain change in a civilization itself and also subsequent civilizations, if there is a certain thread that could be considered an evolution.

If you consider it from our standpoint only, as a civilization is, that we are familiar with, you will not find it because the time length which is needed for the development of the Earth is much too long to be even--to even to be judged by our own lifetime or that what is historically of value during one's own life. And to interpret what has happened before as history, it's very difficult to understand what was nature and what was interpretation of man. One has to find it within oneself and then in that correspondence regarding the nature of a civilization.

What is it really that we want to find out if we are allowed to grow up? Because it is quite possible that we are at the present time in a certain state where there is a taboo on evolution, where there is more in this present civilization than our so-called progress, something that's much more than meets the eye. And it may be a very definite indication for us that we are not allowed during this period to grow up, that a certain damper has been put on the possibility of progress of mankind as a whole. You can also say that we go, partly, through a certain valley where it is darker than up in the mountains. And how long it will take before Earth actually will be able to get out of it and then Mother Nature will allow again for us to grow - we will not know unless we know the

language of constellations and stars, because it's not the individual constellations as expressed in a horoscope. It has a much larger pattern. And every once in a while one has tried to trace back the influence of stars on a person, but not so much on persons but on events of the Earth. I do not know if you are familiar with that kind of a book or such books that consider that. Very definitely there is a certain influence of constellations as the stars way out from what our solar system would influence ordinary events. Events on the Earth are produced by mankind as a whole, but that what affects Mother Nature can be affected by the conditions outside of our solar system. That is why it's so difficult to trace anything on that kind of a scale. And the only thing that we do have is for ourselves to discover that certain periods are more difficult than other periods.

It would be interesting to trace back one's own development regarding Work every since you became interested in it. And aside from the fact that when you wish to start and then have curiosity, which logically will run out at a certain time and has to be replaced by certain efforts, it is quite possible that you will find, in the degree of development and the possibility as expressed in the velocity of evolution, a definite change. I think all of us know that at the present time it's extremely difficult. And perhaps for us it is a very good sign because the more difficult the situations are, the more able we will be to trace progress. You see, if you sail with the wind, you don't know how fast you go unless you have a certain instrument. If you sail against it, you know you're hold--held up. There is objection and of course there is friction. It is during that period that you can measure your own attempts. Sailing with the wind is not your affair, really, than only that you profit by

that what happens. But when you are against the wind, you have a very different problem. We are in that state now.

Everything as far as our present culture is concerned is against us simply because the direction of our own progress has been towards superficiality. The direction that we should take, if we want to consider development of one's inner life, is exactly opposite. Going in the direction of the surface, one becomes more and more bound, as I said last night, by the quantity of material which is given as a substitute for quality. And that what we need is quality by going within oneself. And not being equipped sufficiently, the road is extremely difficult. That is why I say if today is difficult and has been for you, you have to make more effort tomorrow. But you have to understand what were the difficulties, and then you will know what to do about it; at least, you will have a certain inkling of the direction you should take.

It's always important to find out, at the end of the day, what has been troubling you, what have been difficulties, particularly regarding Work and your attempts. What has it made go up and down without really being able to explain it? What is it in a person when he says that he cannot Work? How much can he attribute to the conditions in which he happens to be or to his own state? And even his own state may be influenced by the conditions outside in not producing enough of a wish. That's why I say when, at the end of the day, one considers one's day, there is more possibility of becoming a little bit more objective towards that what one has done. And for that reason, the unrolling of the film, when once unrolled, becomes extremely good material to sit and look at and review. It is an addition to that particular kind of exercise. And usually the exercise is so successful that you will fall asleep. And if you do it



for that purpose, of course it's quite right, because if you consider a film and you look at it and you go with it, you come definitely to a point where you are reviewing the film, and at that point, you are ready to call it a day. But if, for some reason or other, you can continue to look at yourself and go back and forth on the film and recall, by means of the film which has opened the opportunity of recollecting a little easier, you will see yourself in your different tendencies and the characteristic traits of yourself. And this is very useful for the following day. It is again a question of determining where you failed or where there was too much of an obstacle which could not be overcome or where habitual forms of your behavior happen to come out without any control on your part. It is that kind of a self-study that many times we call a critical analysis of objective facts.

The facts one has experienced--has experienced during the day are not of course objective, except, perhaps, a few. But the way one looks at the past can become objective when you do not attach any particular value to them but only look at them as a logical necessity of your mechanicality. If that is understood, then the whole picture becomes an objective picture and it is not analysis. It is the acceptance of the way one has behaved as an absolute necessity of behaving that way. It is not a question of explaining it away or rationalizing. The acceptance means that you take that what you have experienced as a logical result of your being. It can take place in three centers, if you like. You can analyze each center by itself. Sometimes there is the possibility of the combination of centers or a logical sequence of events from one center to another. I only mention it to you if there is a desire on your part to know more about yourself.

And this ultimately is the aim of a man, that he will be able to give a full history of himself when he dies so that then there is no further question and he need not be asked anymore. It is as if towards one's death one makes a resume of one's life and one writes it up. In some way or other, it is written up; maybe not in a book form, not as a brochure, not even needed for publication, but only to be given at the gates as a means of your entrance. It is the passport of your life with which you wish to enter into your inner life.

You see, the question is not dying physically. The question is dying to yourself and your habits. It is to try to find out what is the reality of yourself as truth. And this one can do, daily, in reviewing the day as has been spent, and to be open and honest to see what you actually were and not to mince any words about it, and not to try to justify it, but take it for whatever it is, not with a judgment for the time you were that way, but now as a critical analysis to look at yourself as a piece of machinery which should have run in an ordinary way, perhaps even smoothly, but which was objected to because of conditions and because of bad management on your part. And you can straighten it out. This kind of an analysis of course belongs to your inner life. It is from that standpoint that you consider your outer behavior.

Your behavior is not judged by your mind as it is. The film is unrolled by your unconscious mind. It gives you facts which are then reviewed by a different kind of censorship. The censorship is benevolent. It has to understand that you are what you are and you're not to be criticized for what you were, but you are criticized because your behavior was not becoming to a picture of a man. So there are two things necessary: one is the exactness of that what you were; the other is your aim of what

you hope for. And what it will lead to is a consideration of yourself for the following day to see in what respect that what you could be, could become actualized as a result of the knowledge that today it was not attended to or that, for some reason or other, you remained unconscious without your knowledge.

The prayer of a man at the end of his day is simply to ask that he can profit by what he now knows of himself. And you ask for certain conditions in which that what you know as your ordinary behavior may repeat--be repeated again. It is like a favor you ask, that perhaps you could live again through the same kind of conditions you have had during today, and that then you might be able to be more alert. And the alertness which then is given to you, if you honestly ask for it and actually there can be the repetition of a similar event the next day, that something in you makes up its mind. I use that as mind, but this time it is an objective faculty which makes up its mind. It is your 'I' that will be reminding you of the necessity of a better understanding of an experience which was unconscious today and might become more conscious tomorrow. This is the prayer for a man when he wants to grow up.

I never know, I've said it so often, how much you wish to grow. I do not know what you aim really is for yourself. And maybe it's very good that I don't know it, because then I have no means of judgment. All I can do is to tell you that I believe it is necessary for a man to consider his future; that he has to settle, of course, the affairs of the planet; that naturally that what is taking place on the Earth is primarily not his own concern, but simply the sum of the totality of all mankind allowing things to happen and the protests of Mother Nature against it. But that domain is measured by centuries. Our own domain is measured by our own

And as soon as an objective fact comes in, it is looked at and attempts are made by your own memory to put certain facts next to the facts which come in, in order to befriend them and then to take away from the new fact of Objectivity exactly that what makes them objective. That is the rationalization process in your memory. And the further you go away from it in time, the less you will remember what was the exact truth. Only when the truth has been brought home in such a firm, strict way that it gave you a shock or that it upset you or that it hit you in the right place, and particularly if it could hit you in your heart, you can be assured, only then, that that fact has remained as pure as you can be.

In connection with the facts which you then have received and which are twofold, you have to know what you want to use them for. And your aim has to be clear also. Where is the aim built? I doubt very much that it is being built in your mind as it is. There are all kind of reasons why it cannot be pure. And your thoughts about yourself in your mind are much too much tinted with what you wish. The purity of your wish cannot be relied on either, because it is still too subjective and there is of course no impartiality in your wish.

How does one get really the knowledge which is necessary for a description of how a man should become and what is meant by a harmonious man? One reaches this simply by becoming very quiet and meditate and not falling asleep. One wants to be open to the possibility of life existing without oneself, outside of oneself, which is more pure because it is of a higher development. One reaches out towards such a possibility to make contact; and at first you take your own feelings as a planetary exhibition. You consider what are your feelings and to see how much of an emotional quality there is already in some of the feelings. But then you need more,

lifetime at the present. That is within our means. That is our own solar system. And then when one considers what is becoming for a man, you have to base it on the facts you know about yourself.

I would like to explain still a little more about what is really this kind of retrospection, this kind of considering facts. The facts which are in the mind, in your memory, gradually become of course twofold: some are absolutely clear and pure and some are still mixed with a great many of other considerations. I think, before the tribunal of one's inner life trying to weigh the values of the day, one can distinguish very well between that what is pure and what is still impure, if there is honesty on the part of the judge. And it may take a little while before you're willing to take what a judge in you tells you about yourself. Again it is--it depends on how much you wish to grow and the realization that you must grow and can only grow when that what is foundation for yourself is the truth. How much you still want to cheat, that is your conscience.

You have to find out what is perhaps still wrong, what should have been done that perhaps then can be done tomorrow. But your 'I' has to be open to that. And that what is given to this 'I' to see objectively is exactly the purity of the state of yourself as existing and the acceptance of yourself as you are. That is what this 'I' and objective faculty becomes filled with. And that is, you might say, the reason for its own existence as 'I', in order to become, for a person, a transforming agency to give whatever has been received, as such facts of objectivity, back to you and to put it in your own memory.

It is difficult to keep the objective facts from being spoiled on the trip from that where it is received to the place where your memory is. It is as if your memory is already for quite some time spoiled and soiled. It is not pure anymore. It is filled with rationalizations.

because it is not enough for you to live by your feelings alone. And it is necessary to see if you could establish a certain light of Karatas.

Karatasian light means that it is a white ray, that it is a total spectrum in which all colors have merged and have become white. That is the light of Karatas. It has done away with all the colorations which your mind is so familiar with, that is, based on the wishes and interpretations and rationalizations processes; and it also has done away with the colorations of the planets. It is the unity which is represented by a man when his three centers are united, even if for one moment; but it is much more truthful to say that it is the condition of one's Magnetic Center. And in order to achieve the possibility for oneself to determine what it is to become a harmonious man, one has to go deeper and deeper inside of one's own life. That is why it's necessary to be quiet, I say, to meditate; but also, I say, not to fall asleep.

The search for one's Magnetic Center will take a long time; and there is no particular road and it is not indicated by signposts. It is a question of trial and error. It's a question of wishing to penetrate as deeply as you can and at times being stopped by an obstacle which cannot be removed at that time. You have to try time and time again, and it almost could become monotonous. But only the search for the reality of your life will give you the impetus to wish to continue. That is why it is necessary to be patient and it is necessary to be unflagging in your interest. One can reach also from a Magnetic Center flashes of existence of it without actually reaching at the certain place where one must stop.

The difficulty between your essence and your essential essence - I've explained it as a door which you must go through and be very careful

that you know, when you wish to go through, what you can expect. The expectation of yourself has to be based on the wish to efface your own will and to become as if dead, like living on the ship Karnak and considering, from the Etherokrilno, that what is the expanse of the Universe. One has to learn more and more to become free from oneself and one's ordinary mind. And in order for the lights of Karatas to go up, there has to be silence within one's mind. --Okay, John-- (Turning of cassette) But when it becomes a mental function, it is necessary not to fall asleep. You fall asleep by reducing your emotions to your feelings. You are asleep when you consider yourself.

The reason why there is the necessity of silence and quietness, the reason why there is the necessity of being open to certain influences in which the colors have been put together as a spectrum and the spectrum itself has become one point of whiteness, is exactly that it will have to prevent you from the consideration of yourself alone as life. But that what is needed for reaching Magnetic Center is to expand the possibility of life existing everywhere and always and actually experiencing that existence. This is extremely difficult, because one constantly comes back to a comparison with what one is oneself and one's own experience. For that reason, one of the best means is answering questions of others who wish to find out what is the need for Work. One has to enter into the life of such a person. One has to understand the life as it is and being expressed and the reason why, and why there is an obstacle in that life. It does require, on the per--on the part of the person who wants to answer, a wish for wanting to join into that kind of a life, that one wishes to really care for wanting to give a right answer - and that it is not right, surely not in the beginning, to refer to your own

experience, because the questioner does not know your experience. And although you may be able to describe it in glowing terms, it never can be any reality. They listen to it, of course, politely, but it has no further meaning than just being affected a little bit superficially and at most sympathetically. But when it comes to their own questions, that is where you have to be, and you cannot ask them to come to your life. Many times it is the difficulty in answering tapes. You have to enter into the life of the group.

Many times I've suggested that, that you take what is being said in the group itself and exhaust it, as it were, also by making allowances for what already has been said and then, if you want to say certain things, to link it up with was--what was--with what has been said so that then you can bring it up to a level as a logical and natural growth from that what already has taken place. Don't introduce yourself and your experiences when even they are not asked for. A little example perhaps is right, but again a little example. And one wants to enter into the life of someone else when there is an honest question of how he or she can face the difficulties that they are confronted with. It is the real reality of Magnetic Center which requires that of your own existence.

By entering further from the surface to the essence and essential essence, you leave your own manifestations where they are. You come down to a sincerity of your essential qualities. You consider from that standpoint your characteristics, the reasons for the motivations of yourself. You become acquainted more and more by such means with your inner life. And you have to give it attention because you cannot go by the associations alone. That is only a little bit of something that is good for everybody; but when you're concerned with yourself, you have to have



the kind of a meal that's only good for you. You have to make your own meal in that way and only prepare it in such a way that you can eat it. And you have to be very much alone on that particular road between your essence and your essential essence. I say again, there are no signposts. There is only a general direction. You will know. I've talked about that. One inquires, one hears, here and there. Some well-meaning people tell you. Perhaps they don't know but they've heard about it. And it is in that direction you ought to go and you hope that they don't put you on the wrong road.

But there are many wrong roads towards your Magnetic Center. There are many deviations from the one road which you should take and which is the only one that will lead you there. Your mind will come in, into your feeling, into your emotions, even. Your mind will want to help you, so-called, by expressing and formulating for you. The books you read and the friends you meet and even the answers you might receive every once in a while, are not always the right kind of things and not always worthwhile to spend your time on.

When you sit at the end of the day after unrolling the film, you come to conclusions that certain events requiring energy were not worthwhile, and you must have some strength in yourself to say, "I don't want to repeat that. It was useless. I am on my way to try to find the real truth" - the Holy Grail, if you like. It is a Parsifal attitude, searching to find out what is, what is, really. I've compared it to King Arthur and his court - also that you leave, you leave it alone. You leave your horoscope. It has nothing to do with you anymore. You're on a different road. You're equipped with certain things, enough. It doesn't matter if some place of Uranus or Neptune is more favorably located and maybe

that you have difficulties with Saturn. What difference does it make? I have an aim. And I come to the conclusion that that aim has to be centered by something that I consider a center around which all my manifestation of characteristics are moving now, in which the planets, when they are circling around the Sun, shine in their way because they have taken from the Sun certain parts of the white light. The planets don't have lights of their own. They are also reflected lights very much like the Moon, very much like the Earth. And it is dark in the rest of the solar system. If the Sun would not be there, there is no light; that is, if the Sun as we see the Sun in our potentiality.

Try to understand this a little bit, what is meant by consciousness as light. It is a state of one's Soul. That what we don't have at the present time cannot shine because it isn't there. We live, still, by substitutes. And that what makes the appearance of the Sun giving off light and heat is only to give an indication of daylight to us, not knowing that daylight does not exist in infinity. The totality, thinking about the Sun as Sun shining all the time without shadow, that the light of the Sun is all around and is not masked by a certain day or a night, that the picture of the Earth having light at certain times and night at other times, is only belonging to the Earth and also belongs only to the ma--to the planets. But our image of the Sun as it ought to be, which we then call Helio, is actually light giving and white light like Karatas. That is why Gurdjieff, in talking about Beelzebub and Hassein and the others, they are on their way to Karatas. And they, every once in a while, see the lights of Karatas, when during their trip, their voyage, they are reminded of their aim. This is for oneself.

When I sit and I think and I wish to meditate and I want to enter

into the depths of myself, and when the road is not only monotonous but perhaps even dangerous for me, that I feel that perhaps at times I'm lost, and I look around and find another road and I try and again it is a dead end - and there are so many dead ends - then there is not much life left in me. And at such a time that what I remember is the possibility of an existence of which I only see the reflected light, but which gives me the hope that that actually must exist if I can perceive it.

What one perceives at the end of the day is totality of oneself during the day, having lived and having experienced and being unconscious, and at times, perhaps, a little bit more conscious. And it is those moments in which one says, "It is worthwhile to live through my day as the day is, even if it is valley and even gets too dark too soon, and the Sun, for me on Earth, disappears and I have to walk through a long road all during the night. And still what takes place is my knowledge within myself that for me the Sun will come up."

This relying on a universal law and truthfulness is really what a man needs in order to establish his aim. He does not know anymore what it is like, but he will have a belief that it exists because he has come to the realization of the existence of his own life. And simply because of that - he might call it extrapolation, which is the projection of something from where one is into space, not being able to be there but to imagine oneself to be - it is exactly that same way that one imagines an 'I' to be there, by extrapolation, and it is not the reality at all.

I wished you would, some of you, not use this so-called 'I', explaining it, that it exists outside of oneself. It is not a point outside. It is not in the atmosphere around a person. It is within

you as a Magnetic Center, giving the indication of how it should be and projected from Magnetic Center with energy coming from there, with the help of God, to create, both in your mind, in your mind and in your heart, an 'I'! I've said so often the idea of Objectivity is only understood a little better by saying it is outside of me; but don't use that terminology in that way as if it is outside, projected and looking at you! It isn't at all! And it is the wrong concept because it misleads people. They start to think that that what is outside is like God. It is exactly the difficulty in any kind of a religion, that you talk and pray towards God, outside of you, sitting in heaven somewhere and not wanting to come down. That is not religion for oneself, if you want conduct. If it is within your own life, you have to have it in all your bones.

The idea of infinity is simply that it is not finite. So the idea of God, if one thinks about God as omnipresent, is within. It is of no use if you don't know it; but if you do know or suspect it, it becomes of use to you. If 'I' is not in existence within one because I don't know it, but if 'I' is infinity, then I cannot know it until I experience infinity; and that I have to experience within me because all around me in space it is infinite and I don't know it. The realization of one's 'I' only can be experienced when I know in myself that I am a point within myself, not at that time functioning in a subjective manner. That gives the concept of an 'I' both in my mind and in my heart. And Work with that, because that will give the reality to that what is a creation of 'I'. I use 'as if' simply to tell it isn't there yet. I say it starts to function as soon as that what is 'I' functions and becomes reality because of the functioning. It is the time in which

the wish goes over in the awareness and eliminates the thoughts and the feelings.

A wish has energy. A wish converts energy if it comes to a point where it could be converted and, in reality, made into something else. The necessity for me is to come to the bridge - you know that - and the bridge is a bridge of conversion in which my wish, in me, becomes the reality of SOL. That is my 'I'. That is what helps me in that belief, but I must go across the bridge. And then when 'I' has a meaning, it is within me because I am at SOL at that time. When I say God waits at the end of the bridge and stretches out His hand, I only will know by experience when He actually takes my hand and walks with me.

Try to get the concepts for Work clear in you so that there is no mistake when you try to explain it and no mistake when you wish to Work yourself; so that when you sit at the end of the day and penetrate within yourself, that the quietness which is needed to exclude all outside manifestations and impressions, that that what is you within, reaching it through a serious effort, an essential quality, an honest wish, and stopping maybe at one point or another and not having more energy for that evening - then the next evening, again a day, thank God. Having lived this day, again thank God. To be able to go to bed and hope for waking up tomorrow, blessed by the Lord.

Try to see these things as not religious in any sense of the word, because although they may have a little familiarity when I say "Lord", when I say "God", what is really meant? It's my life that counts. And that what is life within me is my God for me, because it gives me sustaining effort to continue to wish to stay on Earth and to utilize all civilizations and all progress and all cultures and all religions and

all books and everyone and everything, to see what is there in it that I can now use for the conversion into a sacred effort to become one. I say that is the end of a day. That is the beginning of a prayer for the night.

In prayer one yields. One wishes not one's own will. One wants and hopes for the continuation of life when one wakes up, that God gives it back to you, that during the night He or His angels, symbolically, simply protect you. This is the giving up, at the end of a day, of your will and receiving the next morning the potentiality of your will again to be applied in your daily life, unconscious and a little - if an attempt is made - a little bit conscious. This repeats itself, every day, every night. Every day, at the end, you lose yourself and you leave it to God, to Mother Nature, to all conditions of life outside of yourself allowing you to hibernate during the night - you hope, quietly and restfully. And the next morning, with opening your eyes, you receive back your burden to carry it.

Whatever your burden may be tomorrow, I hope you can carry it. Carry it by standing straight and wishing to carry it, to carry it one day further, if that is allowed for you to live tomorrow, so that again at the end of the day, when you enter into your own kingdom, you will see what are the treasures and what is right and what is wrong; and to help you to make up your heart, this time, that you wish that God will be with you for the rest of your inner life.

Good night. I hope to see you tomorrow.

I will stay here for Movements.

END TAPE

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